

•104 /[^]0-7EJ)A

V4SA₂ YAI>U, -and UeslDirvA* Let A0Ni₉
the arrester
of tHiF" robber,,. bring hither E*ATAvAsrwaA₃

. 19. WAWTT detained tib.ee₂ A0HI₅. (to give)
Kght to
the Yanotis races of mankind. Bom for the
sake of
sacrifice[^] and satiated with oblations,
thon, whom
men reverence, hast blazed for KANWA,

20. *The* flames of AGNT are luminous,
powerful,
fearful, and not to be trusted. Ever,
assuredly and
entirely, consume tie mighty spirits of
evi!₃ and. all
our other adversaries,

H. (XXXVII.)

The [^]uM is EA&WA; the Hymn is addressed to
the MABTJTS ;
the Laetre is *Gdyatri*.

XII I, Celebrate,, 'KANWAS₂^b- the aggregate
strength, of
the MAHUTS, sportive₅ without liorses?^c
but shining
in their car ;

^a E'othing more is said, of the persons named in
this verse, than
that they were *Hdjarshu*, royal sages. [See p. 149,
and Yols.
•IL, III*, IV., *passim*, '}] *Twrv&a* may be another
reading of
Turvasu, who, with *Yadu*[^] was a son of *Yaydti*, of
the lunar
race. We hare several princes, in the *Purdfias*, of
the name of
Jlrihadratha; but the others are, exclusively, *FaidiL*

^b *Ka&wa** may mean either- the members of the
g[^]*tra* (the
family, or school) of *ITaJiwa*, or, simply, sages or
priests.

^c The phrase is *anarvd&am*, wMcIi the Scholiast
explains,

Vkrdrwywahit&mi literally, without a brother's son,
which would
be a very unintelligible epithet. *Arvan* is, in its
usual accepta-
tion, a liorse ; and being without horses would not
be inappHeable
to the *Mmttef* whose chariot is drawn by deer,
ffivrdtrwya has,
for one sense, that of enemy ; whence Eosen renders
the expression